2526

Origin Myth of Sätlia.

The following important myth has been recorded in detail by Boas.(1) The present writer was only able to obtain a fragmentary version from an old man already in his dotage.

In the beginning of time there was a village on the lower Fraser, New Westminster, in which everything was of abalone shell. It was there that Raven came to earth from above and was of considerable assistance to the chief, ᴅᴅᴅosonxʷ'. Raven and he set off in a canoe together to visit Lälia, a town in which everything was of copper and where lived a chief whose name was likewise Lälia, and his daughter Läliaaiuts. They reached this town in safety and Lälia gave his guests a copper canoe, a copper box in which were all kinds of foods reduced to small bulk, and a s'saok dance whistle. To ᴅᴅᴅosonxʷ' he gave his daughter Läliaaiuts, as wife. Then Raven, ᴅᴅᴅosonxʷ' and the latter's wife returned to the abalone shell town.

ᴅᴅᴅosonxʷ' and his wife set out in the copper canoe to distribute the gifts which he had received from Lälia. First they went to the Haida country and gave a whistle; the Haida chief blew on it and the whole face of the world was altered. Although but one whistle had been received the supply was inexhaustable, another always appeared when one had been given away. ᴅᴅᴅosonxʷ' returned from the Haida country to his home on the Fraser, and again set out with his wife in the canoe. He gave one Whistle to the China Hat people; one to the people of a Bella Bella village; and one to the people of the present Bella Bella village, the recipients in each case giving in return some blood to ᴅᴅᴅosonxʷ' and his wife. From Bella Bella he went to Rivers Inlet where he gave a whistle to the village of Wanuk, and also threw some of the fish that were in the copper box overboard. They became olachens, from which sprang all the olachens of Rivers Inlet. ᴅᴅᴅosonxʷ' and his wife proceeded up Rivers Inlet giving a whistle to each village until they reached the head of the inlet, whence they journeyed to Smhotl, a village on the lake, beyond the head of the inlet, and

(1) Boas, page 50.

from there to the village at the head of the lake, in each depositing the usual whistle. An overland trail runs from the head of this lake to the head of South Bentinck Arm, and over this trail they portaged the copper canoe, in due course reaching Äs'ɑxʷ, the village at the head of the arm. Here bɒbɒsonxʷɛ gave a whistle and a number of olachens, the latter being the ancestors of the olachens in South Bentinck Arm. They travelled down South Bentinck Arm, stopping at the various settlements to give a whistle and olachens to each. Their stopping-places included Qwaqx, Nuckʷ, and the last Qankɛlst, an island in the fiord. Thence the copper canoe ascended North Bentinck Arm to Bella Coola. Here bɒbɒsonxʷɛ and Läliaaiuts built a house on the site of the present Älqälaxɛ. They lived ~~in this house~~ Therein for a number of years, until the people of Bella Coola protested against the din of the whistles which kept sounding continuously, and bɒbɒsonxʷɛ moved away.

He and his wife travelled in their copper canoe to Sätlia, the point between North and South Bentinck Arms, where they built a huge copper house. In this they lived for a great many years and many children were born to them. The people from Bella Coola lived on amicable terms with the Sätlia people, whom they frequently visited, and with whom they exchanged presents. ~~and~~ They sought to marry the children of bɒbɒsonxʷɛ. Among these ~~children~~ was a son, Änuqɒmlaix, who was very unhappy because his father did not seem to care for him, and neglected him. He made a bow and hunted ducks for four days. Then he lay and wept for four days. On the fourth day as he lay on the beach weeping and sleeping, he heard a voice:

"Get up, get up; think of your friends."

A man led him to a house that had risen from the sea, ~~and~~ in which seals were being given away. The man wished him to enter by the door but Änuqɒmlaix was afraid, because beneath the door lay an evil monster, a Skämtsk, which lived on the flesh of human corpses, ~~however~~ but the youth he suceeded in entering the back of the house.

My informant ended here abruptly.

SA 2135

A smaiusta.

Long ago when the earth was first populated there came down to Satlia, near the junction of North and South Bentinck Arms, two brothers, Snaxhakila and Miai sila, with their sister, S ltslan i. They reached the earth in human form. Alquntam had provided them with means of sustenance: S ltslan i brought the berries st ls, and Miai sila brought a model salmon-trap, q x is, such as is used in salt water. It consists of a pen the door of which is left open at high tide to allow the salmon to enter and closed as the tide begins to fall: at low tide the salmon within are stranded and can be collected by hand. The three had no house but Alguntam provided them with some logs of drift-wood from which Snaxhakila constructed a shelter. They called their house Y ntsanl because it was made of drift-wood. On the roof Snaxhakila ppaced a huge copper with which the smoke vent could be closed. Immediately above the door there was a wooden loon which keppt calling incessantly.

When they had been on this earth for some time Snaxhakila became an alukwala from the sight of a copper house which rose from the depths of the ocean in mid-channel. He paddled out to it in his canoe, climbed to the roof on a conveniently placed ladder, and from the roof down inside. Then he realised that it was the house of Qomokwa. Qomokwa himself was sitting in the middle behind the fire, his long hair protruding from beneath his huge hat. All around the walls were paintings of various denizens of the water world, while various creatures were sharing the house. As Snaxhakila stood by the front door looking inwards he saw on his right a number of seals sitting around a small fire in the corner of the house. In the opposite corner, on his left, also by a fire, was a very old woman, in some unexplained manner Snaxhakila knew that her anme was N nixwanaix. In the right hand rear corner a man, Nusqwal, was seated by his fire, and in the remaining corner, by a fourth fire, was another man, Nunuxemlaix. Xaqants, the Heron, was stalking back and forth behind the fire. As his dignified gait shows, he is a stalt mx, and as such has the stalt mx names, Numets imut, xwappatsdjut, Anuxtn m mut, and Anutceklam imut. Near the left

wall, opposite the fire, was a large box, Snutk nals, containing heavy coppers, tsk nk mut, and mice, which gnawed incessantly. A porcupine and a grizzly bear were playing together in the k lusta. Pwi, the Halibut, was lying outside the front door so that anyone jumping down outside leapt through its open mouth into its stomach. K nts, the Whale, was likewise lying outside, parallel to the front wall of the house. The totem-pole of this strange house was K ɬta, some peculiar object which, like a magnet, atracted to it objects of all kinds.

From his seat behind the fire Qomokwa greeted Snaxhakila in a kindly fashion. The stalt mx wrapped some of his own hair around a stick and pulled, thus breaking off a few strands, which he gave his guest. He told him to take three names for the use of himslef and his children forever. They were, Tsk nk mut, the coppers, Amkpts, the mice, and Snutk nals, the box in which these were contained. After spending a few hours with Qomokwa Snaxhakila returned to land, whereupon a gale arose and the house sank beneath the waves.

In course of time Snaxhakila became wealthy so that he was able to call people from far and near for a ɬ m. He built a house identical in every way with that of Qomokwa as he had seen it when it arose from below. He bestowed on his children not only the names which Qomokwa gave to him, but also two which he took mx from what he had seen, K nts, the whale which was outside the front of the house, and ɬaliah s, the significance of which I failed to determine. These two names have since been transmitted inmy informant's family until now, when she is the sole survivor, they have been passed to her dog.

## Origin Myth of Tal io.[1]

In the beginning of time, Alquntam sent down to this world a man, Al m lsaix, with his two sisters, Aits mkai, "The Abalone Shell Woman," and Al lxan i tli x, "The One with Abalone on her Hat." The three landed on an island several miles in circumference formed of an enormous abalone-shell; its location is now unknown, but it was somewhere in the south, presumably not far from Vancouver. Here they dwelt for some time and began to construct a house for themselves out of the shell; all the time they longed to travel in search of a desirable place to settle, but they lacked means of transportation. At this juncture Raven appeared, and offered them a canoe if they would promise to use it, to which they readily agreed. Presently the supernatural bird returned with the canoe; it was a Skamtsk, the mythical monster who lives beneath the ocean and sucks down small craft by opening its mouth.

Al m lsaix and his sisters embarked. They had decorated their hats and blankets with abalone-shell and took with them a large store of the same material. Raven himself perched on the bow and croaked whenever they drew near a landing-place. After travelling a considerable distance, they saw smoke rising, and presently noticed a house. Al m lsaix landed to investigate and found it occupied by a solitary woman, Tlakwakilay k$^{w}$ ; the place where she lived was called Nuqw ltax, probably on Schooner Pass. Al m lsaix asked her to accompany the party as his sister,[2] a proposition to which she agreed after much discussion. The four continued their travels until they drew near Fort Rupert where they saw more smoke. As before, Al im lsaix landed and found another solitary woman, Kwai hila yokw , whom he also persuaded to join the group as his sister. The five now passed on to Rivers Inlet where Raven vanished. The others thought he had left them but, unknown to them all, he had entered Tlakwakilay k$^{w}$ 's womb. They paddled as far as the lake at the head of Rivers

(1). Related by Mrs. Schooner.
(2). By "sister", he meant a non-marriageable female relative, not an own sister.

# THE ROYAL ONTARIO MUSEUM OF ARCHAEOLOGY

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Inlet where they abandoned their craft and set out on foot on the overland trail to the head of South Bentinck Arm.

Midway along thsi trail the travellers saw a house, the name of which was T akwalotl, so called because it could lengthen itself at will. From this supernatural sight each of the five became an alukwal . This house was a replic of the house above in which mankind was made and, like the house above, contained many rooms in each of which lived one individual speaking a different language. Al im lsaix failed to understand these different tongues and in his annoyance scattered the occupants: each fled to a different part of the coast where each increased and perpetuated his own language. This is why the various coastal tribes have their own languages, if Al im lsaix had been able to understand them in T akwalotl there would be only one language spoken on the coast at the present time. Not only were the forefathers of the different coastal tribes inside this house but there were various dances taking place in some of the rooms. There was a constant din of the large whistles (qomo ts) used in s sack ceremonial. These whistles were sounding of their own accord and constantly answering them was Echo, s tsalan . Only at this place and at Nus lst did Echo appear to the first people, hence it is only the descendants of Al im lsaix and of the Nus lst people who have the right to use Echo in their dances. Ano lik djaix stood near the door: when at last she called out the qomo ts became silent as if in fear.

Continuing their journey the travellers reached Tal io, at the head of South Bentinck Arm. A solitary man, Nusxemt , was living here. ~~XX XXX~~ At this place ~~thxt~~ Tlakwakilay ᵏʷ gave birth to Qwax, who was born as a boy baby with the legs of a raven. Al im lsaix gave him the ʰ name xlqotlamaqwaxdjinas. After a short sojourn at Tallio they ascended the river and presently Al im lsa saw a female grizzly bear whom he invited to join the party as his sister. The bear accepted and Al im lsaix endeavoured to change the creature to a woman. He

had fair success with the paws and face, which is why these parts of a bear are similar to those to men to the present day, but the beast's hairy hide defeated his efforts and in disgust he told the beast to run away. But before doing so he told the animal always to show a friendly disposition (smuqamats) to human beings, which is the reason why the grizzly bears at Tallio have never been known to attack a person. The party proceeded up the river to Mt. Stap where Al im lsaix found a nuskasiutst through the discovery of which he became an alxotl with the name Sn n kka k s and an eagle as sa lpst . From this point they returned to Tal io where they settled permanently.

Many of the names which occur in this smaiust are still in use and have a social significance. My informant's stalt mx name is Tl kwakilay k$^{w}$ ;x it is a name which can be used by eith man or woman, in the former case the suffix y k$^{w}$ is dropped. Kwai hila yokw is a stalt mx name used by the Fort Rupert Indians. Several kusiut names, with dances, were obtained from T akwalotl where the travellers saw them being performed. Among them were the names Anu kanuts and u uqpux which are now used by two Bella Coola women. Aits mkai is now an alxotl name. At Tal io Al im lsaix himself gave a kusiut dance and with his own power made there a nuskasiutst as if he had brought it with him from T akwalotl. This was only possible through his supernatural power as one of the first people strengthened his by becoming an alukwal through seeing T akwalotl.

1. By "sister" is meant a non-marriageable female relative, not an own sister.
2. To find a suitable place on which to settle.

MM 2085

A smaiusta.

In the beginning there came down to the Skeena River,[4] Nusqapa, Nusxema, Wiaqaii, and their younger sister Nulixwmankta. They brought from Alquntam some qomo ts, the large cone-shaped whistles used for s sack ceremonials; a few Bella Co la families have smaiustas of bringing such but they are not common as is the case in Bella Bella. The three travelled all over the coast seeking a place in which to settle and always the whistles kept calling out of their own accord giving them dvice. Find they decided to locate at Tal io, the head of South Bentinck Arm.

When they ahd lived there for some time the neighbours objected to the din of the whistles which drove away olachens and herrings. Accordingly Nusxema built a high, narrow mound of refuse on he tip of which he constructed his house. The house itself was peculiar; its door opened horizontally and used to close with a crash when anyone entered. On either side of the hill there lived a , whose keen ears could hear the wailing of a baby at any distance, but who, in those distant days, were like dogs and did not annoy mortals, or at least were servants to Nusxema. One day he learnt that a raiding-party was approaching, but instead of being afraid he merely instructed the to use their power when it drew near. Presently the hostile canoes came in sight. The two s reversed their eye-balls causing a blinding flash whichbstruck down the occupants of the canoes as if stunned. After a little they recovered consciousness and again came on, but again the s reversed their eye-balls with like results. When this had happened several times the raiders withdrew discouraged.

4, It is not uncommon for the Skeena to figure as the place where some of the first people came to earth. But few, if any, of the first Bella Coolas came to earth at places nearer Bella Coola itself.

~~2521~~

Second Origin Myth of Täl'io.[1]

Long, long ago when the first people came to earth ~~it was very different from what it is now~~. There were no trees and the mountains, ~~all were~~ bare and hard, were ~~like rock and~~ flatter than at present. Also there was no sun since it was contained in a nusxemda, a light container, within Älquntäm's house. Raven desired to get the sun for this world, so he went to the house and asked Älquntäm for it. ~~But~~ he refused and would only allow Raven to play with it on the floor. Raven was too wily to be satisfied with this. He waited his opportunity to open the door and threw out the sun, breaking the container as he did so. In this way light + heat ~~the sun was~~ were obtained for mankind.

Älquntäm sent down a man and a woman to the head of Rivers Inlet in the beginning of the world. To the man he gave the name Kaospoklänem, and to the woman Nuqiliaxailan'a. At this time the only clothing worn was made of yellow cedar bark and animal skins. The couple begot children who in turn married and begot more children until the population increased in number, but Kaospoklänem did not grow old. Near the settlement there was a lake on the shore of which the children often played, ~~and which had in fact sucked in many~~ but they were in constant danger from a skämtsk which lived in the lake, and which had, in fact, sucked in several victims. This skämtsk was a creature like a house, which could rise or fall in the water at will and was able to suck in its victims through its mouth-door. Kaospoklänem realised that Älquntäm had given him power whereby he could slay this evil creature, accordingly he boldly entered the water and succeeded in passing into the interior of the house through an opening in the side. Even he would have perished if he had tried the front door. Inside was a chief, whose name was Skämtsk, like that of his house, and who wore a huge hat around which weasels were running. Many strange objects were hanging on the walls. Kaospoklänem asked Skämtsk whence he had obtained all these strange things.

"If you are brave," the chief replied, "you will be able to get not

1. Related by Robert Hood.

only my possessions, but my house and my name as well."

So it transpired. Kɑɑsɔɔkläneɯ remained for some time in Skämtsk's house and executed some wonderful paintings on ~~the~~ its walls, ~~which~~ whiche summoned the people to come and see ~~them~~ it. Four times he did this, using the house for his potlatches; then he left ~~it~~.

He set out for the south shore of North Bentinck Arm about two miles from its head. As he travelled a raven stalked along the road before him carrying a copper in each hand and calling out the road he should follow. He built his house, Tcäkwaloti, on the site he had chosen. It was an enormous ~~house~~ dwelling, so large that the front door was invisible from the back bedroom. In this house there lived perpetually ~~the~~ members of the different groups of people: Fort Rupert Indians, Rivers Inlet people, the Bella Bella, Kimsquit, and Bella Coola. Each group of ~~which~~ these used its special type of whistle. Kɑɑsɔɔkläneɯ ~~lived~~ remained in this house until he had given four potlatches. Then he removed to Äxɛt'i, near Täl'io River on South Benfinck Arm. His house ~~is~~ still ~~there~~ elände, but it has become an island around which the clouds mass whenever a hostile raiding-party is approaching so as to conceal from them their objective. From their long residence in this house Täl'io people understand the language of their Bella Bella, Fort Rupert, and other coastal neighbours better than do the Bella Coola.

## Fragment of a Täl'io Myth.

Among the first people sent down to earth by the supreme god were four who landed at the River Tɔɔlɔ, on the mainland opposite Fort Rupert. The name of the four were: Ninitsɑmlaix, a man who beame the leader of the group; Nuyɑl'ɛlaix, a woman; Änuskɛmɛtlɛm, a man; and another woman, Snuxɯmɛtlɛmän'a. On this earth they met a wasp which helped them by pointing out the proper road to follow and killing evil things which barred their path. With this assistance they were able to reach Täl'io where they settled and where Ninitsɑmlaix plucked a number of twigs from the branches of a spruce tree near the ocean. These twigs became the people over whom he was lord.

## Origin Myth of Nut l. (1)

In the beginning of time there came down to Mt. Swakx, near the mouth of the Salmon River, Two brothers, Xemcua and Sinux tł, their sister Qakm , and their herald Qaqat li. Xemcua came as an eagle but at once assumed human form, while apparently the others had always been human. They moved down and formed a settlement at Nut l, near the mouth of the Salmon River. Xemcua had brought with him as a present from Alquntam, some olachens, called by their supernatural name, aiqexaiy n a, which he threw into the water. They increased rapidly and became the ancestors of all the olachens at Kimsquit. Thus provided with food the brothers prospered so that they were able to give many potlatches. In course of time Qakm was married to Noakila, a chief who had come to earth on the upper Salmon River.

At one of their potlatches Sinux tł performed a tłaiyak m dance, as Alquntam had instructed him to do before leaving Nusmat a. Valuable presents were distributed to validate the name, Tłaiyak m, which Sinux tł had chosen for himself.

Sinux tł married a Bella Bella woman who brought with her the prerogative of a dance with respect to the devil-fish. In Bella Bella this rite was connected both with the kusiut and the s saok, but in Kimsquit it was performed only as a kusiut dance. It was first performed there by łułqwan i, a relative of Sinux tł, and has since been performed in like fashion in Kimsquit. Sinux tł's wife bore him a daughter who received the Bella Bella name, X lasu, which has since remained in Kimsquit.

It was impossible to obtain a version of the above myth from any of the descendants of Xemcua; it is unlikely that more than the broad outlines of the myth are here given.

(1). For another version see Boas 65.

2528

## Origin Myth of Äx̣ɛt·i.[1]

In the beginning of time there came to ~~Ax~~ Äx̣ɛt·i, on the east side of the Salmon River, about one mile from the sea, Sonxwääkɛs and his three younger brothers. They brought a stone hammer as their present from Älɛuntäm. After they had lived some time on this earth Sonxwääkɛs asked Yulätimut to have a canoe ready for him on the morrow. Yulätimut complied with the request, and by the next day had completed a fine craft. Sonxwääkɛs was delighted and spent four days fitting it out; then set out with his three younger brothers for a trip to the far north where he knew by report that abalone shells were to be found.[2] The four had a difficult journey because they did not know the route and were constantly penetrating into fiords from which there was no exit; however they persevered and were helped by all whom they encountered, Sonxwääkɛs's name being well known. At length after a month's voyage they reached their goal. They found themselves before a lofty precipice falling sheer into the ocean with a cavern visible in it at very low tide. Into this cavern they boldly ventured. At first they were deluged with falling star-fish; in fact their canoe would have been sunk by the weight of these ~~in it~~ if the youngest brother had not held up his cedar-bark cloak to ward them off. A little further on they found countless abalone shells, with which they swiftly filled the canoe, fearing lest the tide should rise sufficiently to prevent their return if they stayed to investigate further. Once safely outside they camped, and the eldest brother took the opportunity to bestow names on the younger brothers for things they had seen or done on the way. To the second brother he gave the name Nuswin·ämx, "The Warrior", as if he had fought against the abalone; to the third Älus·limän, "Falling star-fish", and to the youngest, Älusqox, "The roof-maker", a reference to the manner in which he had shielded them from the falling fish.

(1) Boas, (P,60) has recorded a similar myth from Bella Coola with different characters.

(2) The Bella Coola are emphatic in staing that the abalone shell comes from the north; presumably to be explained by an indirect trade route.

Sonxwääk̓ɪs alone kept his original name.

When returning they gave presents of abalone shell (formerly used for many kinds of ornaments) to everyone they met, and when they reached Hamsquit they made valuable gifts to all the people. The four brothers had been absent about six months, and as they were approaching their home the three elder teased Ałusqox, saying:

"You see, you will find that your wife has gone to another husband, whereas ours will be waiting for us".

But they found the reverse to be true. Ałusqox's wife alone had remained faithful to her absent husband.

~~sorts~~. The three erring wives regretted what they had done as soon as they saw the wealth brought back by their former husbands, but it was too late to change their course, so they were left lamenting. Many people were ~~rather~~ jealous of Sonxwääk̓ɪs's ~~Alusqox's~~ success, but he distributed valuable presents to all. Soon after this the three brothers married new wives, refusing to take back their former brides, much as the latter desired it.

According to another informant, the first settler at this village was a single man, Swääk̓ɪs, who brought a stone hammer as a present from Ałquntäm.

Origin Myth of Nutsqwałt.

In the beginning of time Älquntäm sent down to the Salmon River four brothers, ʿsyuyuyut, Yeälos, [illegible], Spänəättłnaix,(1) Twalosəimut, and their sister Sximäna. With them came a herald, Nusqwalaix, who was a kingfisher. The five came as black bears, and for a long time retained their bear form. Yeälos brought with him from Nusmät a a stone axe, some dyed cedar-bark, and the prerogative of a kusiut dance. After tarrying a few days at their landing place they set out down the river, with Nusqwałaix flying in front as guide. He was in kingfisher form at the time and used to make short flights with quivering wings, and then stop until his bear friends had caught up with him, exactly as kingfishers do at the present time when anyone travels up a river. When they reached Nutsqwałt, "Many Spawning Sockeye Salmon", about ~~one~~ a mile and ~~one~~ a quarter ~~miles~~ from the m uth of the river, on the southeast side, they camped for the night. Next morning they found a house in readiness ~~for them~~, a short distance from the river. Its name was Nunułqänem, and it had been created for them by Älquntäm who had selected this spot for their residence. It resembled other houses except that the ~~door~~ door was in a back corner instead of in the middle of the front. This was due to the taboo on bears approaching the river, and the five still had ursine characteristics. The salmon would have been frightened if they had lived on the bank itself. The paintings on the back walls were of Kingfisher.

The chips from their fire wood floated down the river to the point where Smaoan lived. Judging that someone was encamped above him, he set out next day to investigate. He met Yeälos and entered into conversation with him finally ~~as~~ asking if he, Smaoan, might marry Yeälos's sister, Sximäna, "The light-bearer". Yeälos agreed, and the two were married, in due course. At this ceremony a marriage song, given by Älquntäm was first used. It has since been used by the descendants of this couple.

ʿsyuyuyut and his brothers used a special kind of fish-trap, in which they caught large quantities of trout and steel head salmon, while downstream

Smaoʿn and his family were also catching large quantities of ~~humpback~~ salmon. The two settlements combined to give a potlatch to which a fairly large number of guests were invited. The brothers built an extension to the house to accomadate their guests, and when all were seated a representation of a black bear appeared from the room at the back of the house, imitating the way ~~they~~ Nʌ'mmalis had appeared and acted when first they arrived on this earth. The artefacts brought by Asyuyuyut and his brothers from above were displayed to the guests; since that time the descendants of the brothers have done likewise at potlatches. At this potlatch the name Nułqänlaix was given to Sximäna, ~~name~~ having reference to the tabooed house with the rear doorway.

Once Yeälos sent his kingfisher herald up the river to discover whether or not there were people there, for at that time it was unknown country. He reported that there were, so Yeälos built a canoe, in the manner taught by Raven, and set off; but he met en route the upstream settlers who had likewise learnt the art of making canoes and were travelling downstream on an errand similar to his own.

The brothers used some of their wealth on one occasion to give a kusiut dance at which they validated for Nusqwałaix the kusiut name, Nunäxmälaix. This ~~name~~ refers to the way in which he had flown with quivering wings when a kingfisher, and when he danced he shook his hands in imitation of this. ~~In respect to this name,~~ Nusqwałaix was a "Breaker". This name had been given him by Äłquntäm, as had also his third name, referring to his status as herald, Olq̓ᵬimut.

Smaoʿn and Sximäna had many children who formed a bond between the people of Kimsquit and the Salmon Rivers, and ever since then intermarriages have been common.

J P 744&743 Origin Myth of Siwal os.

Soon after the first people had reached this earth Alquntam feared that as they increased they might quarrel about land tenure. Accordingly he sent down to Siwal os three two brothers, Laliaxsa, a name often used by women, syuyuyut and Alquntam, with their sister Sx pe tl, and gave the elder brother instructions to allot the land to the different villages. Alquntam came in the guise of a mountain-goat, but promptly sent his goat garment back to the land above, and started down the Salmon River. To each village he allotted certain valleys in the vicinity to serve as hunting-grounds, and told the people that these, and only these, were to be theirs forever. After reaching the coast he travelled down Dean Inlet as far as the Bella Bella country, likewise allotting land to the different settlements. He erected a stick to mark each boundary. After completing his task Alquntam returned up the Salmon River to the brothers. The three built a salmon-trap that completely spanned the river, and in they caught so many salmon-trout that the Carriers used to come from great distances to buy from them. Sx pe tl was married to a chief living on the lower part of the Salmon River, and her brothers too came below for their wives.

syuyuyut had come from above in the form of a deer. After taking off his deer form he animated it as a deer, and it became the ancestor of all the deer near Kimsquit. These animals did not like Siwal os, as it was very cold, so they moved to Nihtc ks, on Dean Inlet, about three miles below Kimsquit. There they built their town. Unfortunately, the snowfall was so heavy that they had much trouble in lighting their fires. Sometimes as much as ten feet of snow fell in a single night.

"Please, Laliax s," said the Deer, "don't keep falling on us."

In the language of men "Snow" is kai, and Laliax s means, "Copper One", but the language of deer is quite different. The snow, unmoved by their appeals, continued to fall. At last the deer held a meeting and resolved to move away to the outer coast near Bella Bella, and never more return to Kimsquit. They carried out this plan, and it is only within the last few years that some deer have returned, although for centuries no deer lived near Kimsquit.

## Origin Myth of Askłta. (2)

In the beginning of time Alquntam sent down to Askłta, Salmon House on the Salmon River, Noakila, his younger brother Tcaqos, and their sister Snutkanals, "Box", so named from a supernatural box in the land above. ~~Noakila brought with~~ Tcaqos brought the caribou with him from the land above, and at once released it. ~~him as provisions the steel-head salmon, and Tcaqos the caribou. Each released his food supply, and the footprints of the caribou can still be seen, grave in the rocks near Salmon House, while ever since that time there have been many steel-head salmon in the Salmon River.~~ With them came as herald, The Wasp of Heaven, who later assumed human form. Tcaqos at once moved inland to the country of the Carrier Indians (1), where he remained. His name was corrupted by them to Qaqos, in which form it is still in use among the Carriers.

Noakila was lonely and unhappy, unprovided with a house or clothing. For four days he lay inert and despondent, alone with his sister. Alquntam had promised to provide for his welfare, and, four days after Noakila's landing, sent down ~~tx the~~ four supernatural carpenters to help him. Yulatimut at once cheered his drooping spirits by building him a house, which was a replica of Nusmat a itself. Noakila asked the third carpenter, Matła lixw k, to provide him with food, and the latter, obedient to Alquntam's instructions, whittled a steel-head salmon from maple wood and put it into the river. The fish came to life, swam and jumped for a short time, but soon died. The carpenter tried several times, but each salmon died. Then Raven appeared and gave him the bone which every steel-head salmon has ~~it~~ the back of its neck. Matła lixw k put this bone in one of his wooden models, and when he had thrown it in the river it swam strongly. This fish multiplied so rapidly that Noakila and his sister were able to support themselves on salmon, and ever since that time ~~they~~ have been plentiful in the Salmon River.

After a time Noakila decided to visit the ~~xxxxx~~ people dwelling on the ocean. He asked Matł lixw k for a canoe, and the carpenter made him one that was virtually an enormous merganser. At that time the Salmon River disappeared beneath the earth a short distance above the sea. The merganser canoe shattered the rock

(1). The obvious assumption that the Carriers must already have been in the land does not appeal to the Bella Coola. He does not philosophize on the subject, but if asked, replies that they too were sent down from above at the same time.
(2). For another version of this myth see Boas, page 66.

and since that time the Salmon River has been open throughout its course. The canyon on this river marks the site of the barring rock.

At the mouth of the Salmon River Noakila met Xemcua and married his sister Qakm . Many children resulted and ever since that time there have been intermarriages and friendly relations between the people of Salmon House and Kimsquit.

The names embodied in this myth are still in use. My informant used the name Noakila, at a potlatch during the winter of 1921. This name had been dormant since the death of the eighth Noakila, an old man, which had taken place some thirty years previously (1). To illustrate this myth a representation is made of the merganser canoe. A specimen of it, obtained by Mr. Harlan I. Smith, is now in the Victoria Memorial Museum, Ottawa.

There are other versions of this myth, according to which Noakila and his party came to earth at Anaham Lake, in the country of the Carriers, bringing with them the steel-head salmon. They first went to Stuart, but Noakila did not like the place, so released only a few of the fish. They returned to Anaham Lake, and from there went to Salmon House. They found this spot so desirable that they settled and released their store of steel-head salmon. That is the reason why this fish is so plentiful in the Salmon River, and so rare in the Bella Coola.

(1). This was the only instance given to the writer of an approximation of the interval since the first peopling of the earth. The Bella Bella usually reply, "Long, long ago", and have not philosophized further. This myth was received from Jim Pollard, a reliable informant, but the writer feels sure that his statement concerning the "eighth" Noakila would not find credence among most Bella Co
if it shouls be the eighth Noakila, that furnishes little guide to the ag
Bella Coola believe the earth to have been populated, since names may r
for generations.

Origin Myth of Sa tak .

In the beginning of time Alquntam constructed an abelone-shell covered post which reached from Nuwmat a to ~~xxxxxxxxxx~~ Altwoleqemus, a mountain near the Kimsquit River, not far from its mouth. To this place ~~xxxxxxx~~ two brothers came from above, Smao n, "The First One", and his younger brother Omqomkil ka. The former Smao n spread his wings, like a mother hen, to shelter his younger brother. a flew down as an eagle, but the latter, in raven form, swarmed down the post which vanished after he had reached the earth. Alquntam had given Omqomkil ka a box containing sockeye salmon with instructions to release them in the ocean where they would increase rapidly to serve as food for him and his elder brother. He also taught the two how to build a salmon-weir to catch the fish. The h two brothers climbed down the mountain-side to a place at the mouth of the Kimsquit River where Omqomkil ka became a man, and sent back his Raven cloak above. He then released the salmon as he had been instructed, and ~~xxxxxxxxxxxxxxxxxxxxxxxxx~~ also another present from Alquntam, a matequs, (1) ~~xxxxxx~~ which was to serve as bait not only for fish but for wealth and goods.

Smao n declined immediately to assume human form, so set out ~~xxxxxxxxx~~ travelling while his younger brother, sad at being thus left alone, started to make a salmon-weir. Smao n planned to make a circuit of the world, and started northward, seeking a suitable place to settle, in eagle form. Wherever he went he scattered eagle down, which is the reason that this material has ever since been ~~xxxxxxxxxxxxxxxxx~~ highly regarded, and is used as a symbol of peace. Owing, moreover to the ~~xxx~~ eagle down scattered on the mountains there has always been much snow at Kimsquit. Another record of his travel is that the clouds which float over Kimsquit a before a west wind are always called "Smao n's clouds," (2). Sometimes as he travelled he assumed the form of the sun, for he was so powerful that nothing was impossible to him. Far in the north Smao n obtained an enormous copper, which he carried back to Kimsquit without completing his original He perched on a tree near his brother's almost completed salmon-weir circling the earth.

Would this be a good place to describe what a "copper" is for the benefit of such lay readers as A. J.

"Why don't you change yourself to ~~xxxxxxxx~~ a human being?" Omqomkil ka inquired.

"I am waiting until our food is more plentiful," Smao n replied. "Besides I have

snuts'li.
kusq'alst
Xaqants

been to the far north where I obtained an enormous copper."

When the weir was completed and Omqomkil ka was catching many salmon his brother at last decided to become a man. But instead of sending his cloak back above he animated it, as an eagle. Smao n had now become an ardent fisherman and was much annoyed by the thefts ~~whic~~ made by the eagle, though he himself was responsible for the bird not having returned to Nusmat a. After about a year he suggested to Omqomkil ka that they should kill the bird, but the latter demurred, since it was the guise which Alquntam had given Smao n. Smao n said nothing, but the next time he saw the eagle stealing his fish he killed the bird, without consulting his brother. No sooner had he done this than he felt sorry, but it was too late, he could not restore the eagle to life.

Owing to the salmon given them by Alquntam the two brothers were now very prosperous, and Smao n began to think of marriage. ~~Xxxxxxxx~~ One day he noticed some chips floating down the Salmon River, so he judged that people must be living on that stream. He set out to investigate, met Yealos, and married his sister Sximana, as has been described in a Salmon River myth. (1). To celebrate this event the two brothers prepared to invite people from far and near. First they lengthened their house to accommodate a large number of people; it was of the type known as tcakwalotł, though it could not expand without human agency. Then they painted their spoons with designs of the matequs, ~~thxtxbxixgxxxxuxafxtkxxar~~ since they had brought that creature with them from above. Now all was ready and they summoned their guests. When all had assembled, Smao n gave a tłaiyak m dance to commemorate the killing of the eagle. He used as text for his song how he had come to this earth and how he had slain the bird which had been his own ~~mxkf~~ cloak. This dance was duly validated by presents of salmon, and has since been carried out by the descendants of Smao n. It is assumed that the concept of such a dance was ~~f~~ given to him by Alquntam before he left Nusmat a, but he used his own discretion on this earth as to the actual reason for giving it.

(1). See page .